2: Fortes E-5 (1934-1937) 1945
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177 in the native social order. Apart from money and clothes, the material
167 articles, habits, and ideas which they have acquired abroad soon decay from disuse, or come to serve for ostentation only, since they have no functional relevance to the economic life and social structure of the native society.

178 The Tallensi, in short, still preserve the culture bequeathed to them by their forefathers and the social structure of their own, homogeneous society. Their economy is a primitive, static, subsistence economy. They continue to farm by the same methods and with the same tools and the same knowledge as their forefathers had. They grow no cash crops and produce no surplus of local crops for sale outside Taleland. The introduction of British currency and the opening up of the country have accelerated local exchange and slightly mitigated the hardship of winning a living by primitive technical methods from a soil of no great fertility. They have not otherwise affected the livelihood of 99 per cent. of the people.

797 Literacy and Christianity had, until 1936, barely touched the Tallensi.
872 A few children had been sent to school reluctantly in deference to the commands of the District Commissioners. Only one stayed the course and left school with a moderate command of English and the three R's. Two or three younger boys were still at school at Gambaga or T'amale. The nearest mission station to the Tallensi is that of the White Fathers at Bolaga, outside Taleland. Up to 1936 the missionaries had made only an occasional visit of reconnaissance to the nearby Tale settlements. They had succeeded in attracting only two or three Tale youths to their school. These were the sons of two ambitious, and, from the native point of view, upstart headmen who were keen to have their sons taught the white man's skills the better to serve their own political ambitions. The only one of these youths who achieved a fair degree of literacy and accepted the Christian faith was in Government employment.

177 Most of the social changes that have occurred and are taking place with
636 increasing rapidity in Taleland are due to a single powerful extraneous
648 factor, British rule. The Tallensi, in common with other tribes of these parts, put up a truculent resistance to British rule at first, and had to be subjugated by military operations and other punitive measures. The last pocket of Tale resistance, in the Tong Hills, was finally broken by a small armed force in 1911. The people of the Hills were expelled from their ancestral homes, which were razed to the ground, and lived in exile on the plains at the foot of the hills until they were permitted to return in 1935. Judging by the scanty memoranda of the Administrative officers of the decade 1911–21, the Tallensi gave them a good deal of trouble.

609 These events are still vividly remembered by the natives. Their fear
636 and suspicion of the white man was not unnatural since they had never before met him. However, their subjugation and the subsequent imposition of peace have produced in them a deep respect for the might and power of the white man. They have since learnt to have complete confidence in the justice and good intentions of the Administrative officers. They speak with gratitude of the benefits which the white man's peace